

SPEAKER'S MANUAL

for the
United Enlistment Movement
co-operating with the
Interchurch World Movement

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Speakers' Manual

For the

United Enlistment Movement

Co-operating with the

Interchurch World Movement



UNITED SIMULTANEOUS Financial Campaign

Church of the United Brethren in Christ

\$4,000,000 April 25—May 2, 1920

416 Otterbein Press Building, Dayton, Ohio

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PART ONE. THE INTERCHURCH WORLD MOVEMENT.

Chapter 1.

The Origin of the Interchurch World Movement.

For the origin of the Interchurch World Movement we must go back beyond the meeting held in New York, December 17, 1918, in response to a call of the Foreign Mission Board of the Presbyterian Church South. That board but seized the psychological moment. The way for such unified action had been paved by organizations such as the Student Volunteer Movement, through whose inspiration and guidance thousands of young men and women had been sent into all parts of the world; as the Missionary Education Movement, which extended the conception of Missions into the rank and file of our young people; as the Laymen's Missionary Movement and the Men and Religion Forward Movement, which reached the business man and pressed home the claims of Christ upon his life and pocket-book, and finally as the Federal Council of Churches, which from the years of beginnings, 1895-1908, through the decade, 1908-1918, of positive and progressive program proved to the public that the churches could work together on certain universal, fundamental planks of the church's program.

How effectively the way had been prepared is to be seen in the avidity with which the churches responded to that call, and in the rapidity with which the new organization got to work on its program of opposing to the vast hordes of heathenism, paganism, and indifference a United Protestant Evangelical Host.

Chapter 2.

The History of the Interchurch World Movement.

The first item of actual history of the Interchurch World Movement is to be found in the meeting of December 17, 1918, called by the Executive Committee of Foreign Missions of the Presbyterian Church in the United

States South, in which one hundred and thirty-five representatives of Home and Foreign Missionary boards, Inter-denominational and Undenominational agencies expressed their unanimous opinion that the time had come for the working bodies of the churches to relate their activities so as to present a united front. A committee of twenty was appointed to draft tentative plans of co-operation and report to the interdenominational agencies that were to meet within a month.

In January, 1919, the Foreign Missions Conference of North America, the Home Missions Council, the Council of Church Boards of Education, the Sunday-school Council of Evangelical Denominations in the United States and Canada, the Federation of Women's Boards of Foreign Missions of North America, and the Council of Women for Home Missions each met and endorsed the report of this committee of twenty, and with this endorsement the Inter-Church World Movement may be said to have come into being. It was rapidly endorsed by denominational organizations until now it includes something like forty-two denominations and one hundred and forty boards.

The plans and program of the Movement have been discussed and debated at such meetings as the Pastors' Conference, held in Pittsburgh, in April, 1919, when one hundred and twenty-five ministers from all parts of the country adopted the program; and the Cleveland Inter-board Conference (April 29-May 1) in which five hundred men and women, most conversant with the needs of our denominations, expressed their judgment that the Inter-church World Movement was both providential and imperative.

Various meetings were held during the summer and early fall to make known the character of the Movement and to get the various departments into functioning order. It was in September, at Cleveland, that a united, simultaneous, financial campaign was decided upon to be held in the spring of 1920.

The high-tide mark of the Movement, up to date, was measured in the World Survey Conference, held at Atlantic City, January 7-10 of this year, when over seventeen hundred men and women met the challenge of the surveys of the world, which indicated a crisis in almost every country. At this conference the date of the financial campaign was set definitely for April 25-May 2, and the budget, although large, was adopted, because the task could not otherwise be accomplished.

Chapter 3.

The Purpose of the Interchurch World Movement.

The threefold purpose of the Movement, as officially defined by the Cleveland Inter-board Conference, is:

I. To undertake a scientific survey of the world's needs from the standpoint of the responsibility of evangelical Christianity. (No one denomination, not even the largest, could have made the extensive, all-inclusive, world-wide, yet detailed surveys that have been made by the Inter-church World Movement.)

II. To project a co-operative community and world program to meet the needs arising from the survey. (No one denomination, again not even the largest, could undertake a world program such as these surveys make imperative.)

III. To discover and develop the resources of life, money, and prayer required by the program fixed. (There are resources of life—in state schools and undenominational universities—that cannot be reached by denominational leaders; there are resources of money held by men and women who are not formal church members but sympathetic towards the Christianizing of the world that can be reached only by the formulation and execution of a gigantic program such as can be proposed only by a united church effort.)

The Purpose is Not

I. To bring about organic church union. (In proof of this, observe these two public declarations: "Interchurch World Movement is in no way connected with any movement for organic union. Individual members doubtless have their own opinions which may be favorable or unfavorable, but the Movement from the beginning has expressed its conviction that all matters relating to organic union should be referred to other bodies which are giving their specific attention to the matter." "The Movement does not deal with matters of organic union, but only with co-operative missionary and benevolent activities.")

II. To swallow the weaker denominations. (Rather is its purpose to help each denomination according to its need, to strengthen the denomination in the attaining to its goals.)

III. To disturb the autonomy of any denomination or board. (The Interchurch World Movement accepts the goals for program and finances which have been adopted by the individual denominations; the adding of all these goals makes the goals of the Movement.)

IV. To direct the policy of any Mission Board. (The undertaking of programs, the method of raising money, the expending of this money, the carrying out of programs are all in the hands of the denominational boards.)

V. To administer money, except for its own proper administrative expenses. (The money raised in each denomination during the simultaneous campaign will go through the hands of the denominational treasurer to the boards of that denomination and will not be touched by the Movement. Only undesignated gifts of non-church members will be handled by the Movement treasurer.)

PART TWO.

THE UNITED ENLISTMENT MOVEMENT.

Chapter 4.

The Origin of the United Enlistment Movement.

It was the General Conference of 1917 that ordered the Four-Year Program which resulted in the United Enlistment Movement. The problems ahead of the denomination seemed too gigantic to thrust upon the various church departments for individual solution; only by concerted action on the part of all departments and every member of the denomination could the desired goals be reached. The General Conference, therefore, elected a Board of Administration which should be the highest source of authority in the interim of General Conference and whose duty it was to cause such surveys and investigations to be made as should indicate clearly the task ahead, and means for the actual accomplishment of this task. Thus the General Conference caught the vision of the times and passed it on to the Church.

Chapter 5.

History of the United Enlistment Movement.

The Board of Administration, as elected by the General Conference, consisted of the bishops, a number of conference superintendents, and several prominent laymen, and represented all geographical divisions of our Church. After studying their "job" they reached this conclusion:

1. "That we should inaugurate a united movement to fully realize the goals of the quadrennium and to meet the demands upon our Church because of war conditions

2. "That we should make a thorough survey of the needs of America and foreign fields."

To accomplish this they elected an executive secretary, Dr. S. S. Hough, and appointed a commission, composed of the Executive Committee of this Board, the executive heads of the departments, and editors-in-chief of our literature, who were responsible for the working out of this plan and program and its effective promotion under the general direction of this Board. In turn the commission appointed a smaller group, all residents of Dayton, known as the Campaign Committee, to work over the details. These three bodies, each working within its prescribed limits, have been pushing forward the Four-Year Program by launching one appeal after another. First there came the appeal for Intercessors; then an appeal for Life Work Recruits (our own Church needs right now 500 additional trained, spiritual leaders); then the appeal for Christian Stewardship; and finally, for the year 1919, the Thanksgiving cash offering. For various reasons the total report of these efforts has not yet been made. The report of the two-thirds of the churches that have sent in their reports shows the totals for these appeals to be as follows: Intercessors, 37,820; Life Work Recruits, 1,191; Tithing Stewards, 13,247; Cash Offering, \$92,264.81.

With the beginning of this year some of these appeals are being renewed, and with the appeals are being put forth campaigns of Education and Evangelism. The past efforts have been successful; the future is in our hands—for we know God will bless; failure can come only if you fail, if I fail.

Chapter 6.

The Purpose of the United Enlistment Movement.

The purpose of the United Enlistment Movement is that our Church shall fulfill its responsibility in the extension of the kingdom of God. To accomplish this the Church needs:

- I. A deepened spiritual life.
- II. Greater power in evangelism.
- III. The acceptance and fulfillment of our obligations in home and non-Christian lands.
- IV. Increased Sunday schools and Christian Endeavor societies.
- V. A greater number of church buildings, adequately equipped for the larger program in rural and city life.

VI. An adequately supported ministry, that a sufficiently qualified leadership may be provided.

VII. A well-informed, unselfish membership.

Chapter 7.
Organization and Personnel.

General Board of Administration.

Bishop G. M. Mathews, Chairman.

Dr. J. S. Fulton, Recording Secretary.

S. S. Hough, Executive Secretary.

Bishop H. H. Fout.	Bishop W. M. Bell.
Bishop W. H. Washinger.	Bishop C. J. Kephart.
Bishop N. Castle.	Bishop A. T. Howard.
Bishop W. M. Weekley.	Dr. J. E. Shannon.
Dr. A. R. Clippinger.	Dr. J. T. Foster.
Dr. V. W. Overton.	Rev. Geo. E. McDonald.
Dr. W. F. Gruver.	Atty. M. H. Whitercraft.
Rev. C. E. Heisel.	Atty. R. H. Bennett.
Judge W. N. McFaul.	Pres. I. J. Good.
Atty. F. P. Geib.	Prof. Mark Keppel.
Atty. Jay M. Cogan.	Dr. R. A. Hitt.
Prof. J. H. Ruebush.	Dr. M. R. Ballinger.
Mr. J. R. Engle.	

United Enlistment Movement Commission.

Dr. P. M. Camp, Chairman.

Dr. O. T. Deever, Secretary.

Bishop G. M. Mathews.	Dr. J. S. Fulton.
Bishop A. T. Howard.	Dr. J. E. Shannon.
Bishop C. J. Kephart.	Dr. C. W. Brewbaker.
Dr. A. R. Clippinger.	Dr. W. R. Funk.
Dr. A. C. Siddall.	Dr. W. O. Fries.
Dr. W. E. Schell.	Dr. J. M. Phillipi.
Dr. J. E. Fout.	Atty. Jay M. Cogan.
Dr. H. F. Shupe.	Mr. L. O. Miller.
Pres. I. J. Good.	

Campaign Committee.

Dr. A. C. Siddall, Chairman.

Dr. S. S. Hough, Secretary.

Prof. J. B. Showers.	Dr. H. F. Shupe.
Dr. A. R. Clippinger.	Col. H. E. Myers.

General Campaign Cabinet.

Director General, Dr. S. S. Hough.
Advisory Director General, Mr. Olof Gates.
Initial Gifts Chairman, Dr. W. E. Schell.
Publicity Chairman, Dr. H. F. Shupe.
Speakers' Chairman, Prof. J. B. Showers.
Lists' Chairman, Mr. H. C. Cridland.
Quota and Statistics Chairman, Prof. W. A. Weber.
Campaign Treasurer, Mr. L. O. Miller.
Five Areal Directors, the Bishops.
Five Associate Areal Directors

Areal Financial Campaign Cabinet.

Areal Director, Bishop.
Associate Areal Director, Layman.
Advisory Areal Director, Employed Man.
Conference Directors, Conference Superintendents of the Area.
Associate Conference Directors, Laymen.

Conference Financial Campaign Cabinet.

Conference Director, Conference Superintendent.
Associate Conference Directors, Laymen.
District Directors, District Leaders.
Associate Directors, Laymen.

District Conference Campaign Cabinet.

District Director, the District Leader.
Associate District Directors, Laymen.
Church Directors, Pastors.
Associate Church Directors, Laymen.

Local Church Financial Cabinet.

Church Director, the Pastor.
Associate Church Director, Leading Layman.
Preliminary Gifts Chairman.
Publicity Chairman.
Speakers' Chairman.
Lists' Chairman.
Church Treasurer.

Chapter 8.

The Surveys.

One of the outstanding features of the United Enrollment Movement is its surveys. Never in the history of the church has there been such thorough investigation of every feature of our denominational work. These surveys

will be studied again and again and will doubtless furnish increasing material for the building of denominational programs. The United Enlistment Budget was built upon the data gathered by these surveys. In our approaching financial campaign the people are not being asked to contribute to budgets constructed in office rooms out of mere estimates. This budget is the expression of actual need as expressed by our pastors and people out on the field.

Surveys have been taken in the following departments:

1. The Foreign Survey.
2. The Home Mission Survey.
3. The Church Erection Survey.
4. An Educational Survey, including,
 - (a) Colleges.
 - (b) The Seminary.
5. Sunday-school and Evangelistic Survey.
6. Ministerial Survey.
7. Life Work Survey.

The results of these various surveys will be found in the following pages and every person who speaks in the interest of the United Enlistment Movement should familiarize himself with these surveys and all the data gathered.

PART THREE

Chapter 9. Foreign Missions—\$694,000.

Africa		\$134,558
Porto Rico		70,676
China		212,786
Japan		168,962
Philippines		106,018

	Present Staff.		New Staff.	
	Missionaries.		Missionaries Needed.	
	American	Native	American	Native
Africa	32	80	Africa	21
Porto Rico	7	15	Porto Rico	5
Japan	7	25	Japan	9
China	19	41	China	19
Philippines	8	38	Philippines	12
<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
Total	73	199	66	214

TALKING POINTS.

1. Gleaned from Interchurch Movement.

Latin-America to the Fore.

Prompted by the commercial appeal, high school and college students in large numbers have taken up the study of Spanish. What of the spiritual appeal which at the recent Des Moines convention drew 2,000 out of 7,000 student delegates to the Latin-American rally?

Business Awakes to Latin-America.

Europe used to have the bulk of Latin-America's trade, but the United States now recognizes this as our logical market. There are twenty-three North American banks in South America where five years ago there was none. Steamship service is steadily improving.

Church Must Awake, Too.

What right have we to grow rich out of trade with the nations of Latin-America if we do not send missionaries to meet the intellectual, physical, and spiritual needs of the people? Latin-America needs the educator, the physician, and the missionary with the simple gospel story as much as it needs our trade. All the twenty nations of Latin-America spend less on education than New York alone.

Islam Never Sleeps.

When Turkey sided with Germany and the Moslem world failed to rise to the call of a "holy war," Islam received a tremendous set-back. But Islam never sleeps on its job. Since the end of the war it has greatly increased the number of its missionaries.

Don't Blame the Missionary.

Protestant missionaries are not to blame if in a century and one-half they have not evangelized, in the teeth of India's castes, illiteracy, polytheism, pantheism, polygamy, and fatalism, a race that numbers one-fifth of the entire human race. Just 1,630 Protestant ordained missionaries are attacking this stupendous problem. American churches, with 115,000 pastors, are experiencing a great shortage of leaders, yet, on the basis of population, we have 210 ordained ministers to India's one.

Hardly Making a Dent.

Christianity has barely touched the edges of India's 336,000,000, and is not beginning to overtake the natural increase in population, an increase in the last decade of

over 20,000,000. After four centuries of Roman Catholic and two centuries of Protestant missions in India, the total Christian population is about four millions.

What is Adequate Occupation?

There are at least 125,000,000 people in the scarcely known portions of the Asiatic republic, while in those areas which are familiar to us there live hundreds of thousands of Chinese men and women who know nothing of Christ. What is considered one of the furthest developed mission areas in China has but one Christian evangelist for each 20,000 inhabitants! In another of the "developed" fields, which contains 210,000 square miles in which missionary work has been in progress for sixty years, there are just three Chinese evangelists at work.

Decrease of Medical Work in China.

When the world war began there were but 500 medical missionaries in all of China. To-day there are only 350. Authorities consider it no exaggeration to say that out of every 100 men and women in China who become ill, 98 go through their suffering without the aid of medical science or the ministrations of a doctor or nurse.

The Importance of the Orient.

"The countries of the East are unorganized, and according to our Western ideas, very slow and unprogressive," says Thomas Tiplady. "Nevertheless, all the great religions of the world have come from the East. Christianity, the greatest of all, came from the Orient. And we shall never see full-orbed Christianity until the East becomes Christian. They have few millionaires, but they have many mystics. We are taking time to grow rich, but not time to grow holy."

2. Based on Denominational Surveys.

Africa.

Three great forces are contending for supremacy in Africa—Commercialism, Mohammedanism, and Christianity.

Africa is fabulously rich in her wonderful but undeveloped fields of coal, iron, tin, gold, diamonds, timber, oil, rubber, rice, and corn. Europeans are pouring in for purely commercial purposes.

Every third person is a Mohammedan and every Mohammedan a missionary.

Over a million men from Africa helped win the war in Europe.

To minister to the 160,000,000 people of the Dark Continent there are but 123 missionary doctors with but 313 dispensaries and hospitals. The United Brethren Church has but four dispensaries and sub-dispensaries for the 5,000 towns for which she is responsible, with no physician and but three trained nurses.

The United Enlistment program calls for a hospital, two doctors and three additional nurses for this field.

To meet the needs of 5,000 towns in United Brethren territory we have 29 organized churches and 560 preaching places, 31 Sunday Schools and 41 day and boarding schools. Who is to blame for this large unoccupied territory? One of our native pastors in pleading for one of these towns writes to a missionary: "I am absolutely sure that if you were to reach Mongelle today your heart would break and you would at once send a teacher to proclaim Christ. Do not delay. Send now a teacher before it is too late. They beg you to send them help," etc.

The immediate task of the United Brethren Church is to fully occupy our territory with its 5,000 towns. At present we have but 32 missionaries on the field with 80 African workers. The surveys call for 21 additional missionaries during the next five years and 67 African workers. These latter must be trained in our schools.

The United Enlistment Canvass must provide for the support of these workers, for the building of 12 schools and dormitories, 26 chapels and churches, 33 parsonages and missionary homes, a hospital and an industrial building.

China.

One-fourth of the human race lives in China. She doubles her population every 80 years. By the year 2000 she will have nearly a billion population. Her population today equals the combined population of Great Britain, France, Italy, Russia, Germany, Austria, Bulgaria, Greece, Denmark, Holland, Norway and Sweden.

She is a rich country but undeveloped. Her coal deposits are sufficient to supply the whole world with coal for a thousand years.

She is a lover of learning. Yet only five men in a hundred and one woman in a thousand can read. 60,000,000 children of school age have no schools. Our Church supports 10 elementary and 3 grammar schools. The United Enlistment program calls for buildings for the two

boys grammar schools. We also co-operate in a union high school, two normal schools, and a theological school for the training of workers.

Ninety-nine out of every 100 men and women have no access to a doctor or hospital. Yet it is a country swept by deadly plagues every year. Seventy out of every 100 babies die in infancy because of ignorant motherhood.

One of China's statesmen passing through America to the Peace Conference said: "You have taken away from us our idols and temples and destroyed our faith in Buddhism and Confucianism. Responsibility rests on you to give us a positive substitute which we must now have to avoid chaos."

China is developing rapidly and needs the wise guidance of an educated Christian leadership.

Seven missionaries made a trip through the interior of China, covering twenty-five days of travel and found nothing done to evangelize that area.

If Ohio had as many churches in proportion to her population as there are in China she would have but 68 small chapels for the State.

In America there is one doctor to 712 people, in China one to 400,000. The United Brethren Church has three doctors in China and one hospital and one dispensary. The United Enlistment program calls for two additional doctors and equipment for the Ramsburg Hospital just completed at Siu Lam, and a new dispensary in Canton.

Our present staff on the field—19 missionaries and 41 Chinese workers. The new program calls for 19 new missionaries and 44 new Chinese workers, 5 church buildings, 2 schools and 9 homes for missionaries.

No more missionaries can be added to our staff until we provide places for them to live.

Japan.

Japan has an efficient school system—98 per cent. of her children are in government schools. But she has failed at this her greatest point of success, for 90 per cent. of the graduates from her schools have drifted from Buddhism and Shintoism and come out with absolutely no religious faith of any kind. From these will come her prime ministers, statesmen, government officials, teachers and their leaders. What will be her future?

Japan is building up a tremendous industrial system which is killing thousands of women who are forced to work ten and twelve hours a day, seven days a week, at ten and twelve cents a day.

Japan is a leader in all Asia. Yet only 150,000 of her 55,000,000 population are Christians. The church must increase tremendously her present force of workers if Japan and the Orient are to be dominated by Christianity.

The United Brethren Church is established in 5 cities with populations from 500,000 to over 2,000,000. We have 19 organized churches, 7 missionaries and 25 Japanese workers.

The United Enlistment program calls for 9 new missionaries, 39 additional native pastors, Bible women and teachers; build 13 new churches and 3 missionary residences.

The Philippines and Porto Rico.

The United States has introduced a splendid educational system in these islands but prohibits religious instruction in the public schools.

The Filipinos are preparing for self-government. They need Christianity to make it safe.

Porto Rico is as some one has said, a Christian laboratory. Plans worked out there can be employed anywhere in all Latin America. Literature prepared there can be read in all South America. Workers trained there can serve in opening other Latin American fields.

These islands are eager for the open Bible, denied them under Spanish rule.

The Ifugao tribe of the Philippine Islands, wholly untouched by any civilization—a tribe of head hunters—was assigned to the United Brethren Church for evangelization thirteen years ago. It is open and waiting for workers. A missionary is now ready to go. The opening of this work is a part of the United Enlistment program.

The Island of Santo Domingo not far from Porto Rico has been promised workers for years. Under the enlarged program before our Church, this island of receptive and eager people will have missionaries.

We have 9 missionaries in the Philippines and 38 Filipino workers and 39 organized churches.

Chapter 10.

Home Missions—\$380,000.

1. Special City Mission Fund.....	\$188,000
2. Conference Extension Fund.....	140,000
3. Office, Printing, Traveling and Administrative Expense.....	28,000
4. Santa Cruz, New Mexico, Girls' Dormitory.....	18,000
5. Furnishings for Same.....	4,000
6. Alcalde, New Mexico, School and Teachers' Home.....	8,000
7. Furnishings for School and Teachers' Home..	1,000
8. Velarde, New Mexico, Repairs and Remodeling	2,000

TALKING POINTS

1. Gleaned from Interchurch Movement.

Why City Churches Sell Out.

Unless it win the city, the church loses out. Failing to adapt its program to the changed population, the church has been steadily losing grip on the city.

I. City growth a modern phenomenon.

II. Three elements in American city: Rural emigrants, European immigrants, city born.

III. The city church, still rural and without program for immigrant or city born, must reach these elements or sell out.

Amazing Growth of Cities.

In 1910, 36 million people, or 38.8 per cent. of the nation's population, lived in 778 cities of 8,000 and over. In 1800, there were but six cities with a population of 8,000 and over: Philadelphia, New York, Baltimore, Boston, Charleston, and Salem, with a combined population of about 200,000, or four per cent. of the entire population. In 1910 nearly one-tenth of the country's population lived in three cities: New York, Chicago, and Philadelphia. The majority of the people in the United States to-day live in cities of 2,500 and over.

While London is probably 2,000 years old, four-fifths of its growth has taken place during the last century. Paris is more than four times as large as it was in 1800, and Petrograd, up to the outbreak of the war, had increased nearly threefold in 75 years.

Negro Statistics.

The Negro population of the United States is about ten million. Of this total, about forty per cent. are mem-

bers of Protestant churches, as against a 25 per cent. Protestant membership of the rest of the country's millions. Negro church property in the country is valued at approximately \$26,000,000. Negro subscriptions to war work amounted to \$225,000,000 and Negroes themselves raised \$1,700,000 for their own educational purposes. The amount spent for evangelical churches and other organizations for Negro evangelization and education was \$989,611.06.

Starving the Rural Church.

The rural church has been socially starved. The city church has failed because it is still rural. The rural church has failed because it has not kept up with the times and country life changes. Rural populations are shifting and becoming constantly more complex. Since farm land has become speculative, the homestead is fast disappearing. Absentee pastors, poor leadership, inadequate equipment and program have caused a startling decline in membership and influence of the rural church.

Large Flocks, Few Shepherds.

In a large western State there are two counties without any pastor; several with one, and one county with 10,000 population and only one minister. In this same State there are ten mountain counties, the total population of which is 50,000, and the church membership of which is 1,002—that is approximately two per cent.

Who Stands for It?

One town in a western State with 4,000 population has not a single church. A nearby town of 1,600 has fourteen Protestant churches, attendance ranging from 125 down to five. One church gets \$1,500 a year missionary support. All get some missionary support. One has been promised \$500 a year "if it is needed to maintain the denomination in the town."

2. Based on Denominational Survey.

Christ's Program.

Home Missions is Christ's program for world Christianization. His first and greatest gift was to his own people. He gave his life that they might fulfill the Old Testament plan for the world.

It is Fundamental.

No one understood, as Christ did, the Old Testament declaration that "The wicked shall be turned into hell and

all the nations that forget God." This declaration makes Home Missions fundamental in the conservation of all national life. From the days of the glory of Egypt down to the present time, God's declaration has been fulfilled in national life and may it not be possible that in the present world crisis, God is hastening the coming of Christ's kingdom by overthrowing nations that have forgotten God? May America be spared the penalty.

It Builds a Bigger Church.

Since the Home Missionary Society was organized as a separate society in 1905, three hundred and thirty-six missions in cities, villages, and on the frontier have been aided. This is about as many fields as are in four of our largest conferences in the denomination.

It Enlarges a Denomination.

During the past year there were 128 missionaries and teachers on the list of Home Missions. One hundred and twelve missions received support from the board. These missions brought into the Church 1,804 people. If the whole Church had done as well as our Home Missions there would have been added to the Church last year 55,000 people, instead of a loss of 3,221 as the Year Book shows.

It is a Good Investment.

Five hundred dollars was given by a layman of the Southeast Ohio Conference several years ago for special work. His gift made it possible to start the work in New Mexico. We now have five charges, also three mission schools for Spanish-American boys and girls with a present enrollment of 164. The transformation in the lives of these boys and girls is beyond estimate. They will become the founders of Christian homes and the leaders in the life of their respective communities.

How's This for Big Business?

The Home Missionary Society appropriated to its mission fields in fourteen years \$481,979, and during the same period the home missions paid for all purposes, \$1,404,262; or \$3 for \$1.

It Strengthens All Departments.

Since 1905 our home missions have reported over 40,000 accessions to the Church. This increase in membership has affected all departments of our church work. It has enlarged the output of our Publishing House, our church periodicals, our Sunday-school and Christian Endeavor literature. It has increased the support to Foreign Mis-

sions, Women's Missionary Association, and every other department of the Church. It has added thousands of dollars to our budget, as well as thousands to our membership, and hundreds to colleges and Seminary.

It Conserves Our Membership.

The Home Missionary Society has founded 130 city missions in fourteen years. No estimate can be made of the thousands of members who have been saved to the denomination because we, as a church, were in those cities. Owing to the fact that our membership is about seventy-five per cent. rural, many thousands of our people have been lost, not only to our denomination, but to the extension of our work at home and abroad. The present policy of Home Missions is to enter cities contiguous to territory where we are already operating, as fast as men and means can be secured.

It Will Hold Our Place.

If we, as a denomination, wish to co-operate with the Interchurch World Movement, it will be necessary for us to bring our standards of leadership and equipment in the Home Mission Department up to the standards set by the Interchurch Movement. In order to do this and hold our place as a denomination, it will mean that our Church must turn more money into the development of our denomination through Home Missions.

It Lengthens Our Stakes.

The Home Mission Board takes the initiative in opening work in new territory. It founded the work in Montana. Our society stands by the work in a mission conference until it grows strong enough to become a conference. In 1913, there were eight organized churches in Montana, now 26; then 200 members, now 900; then 12 Sunday schools, now 23, with an enrollment of 1,650; then church property valued at \$8,200, now \$45,700, also eight Christian Endeavor societies with an enrollment of over 200. When this mission conference takes its place among the older conferences of our Church, let it be remembered that its resources, life, and energy were made available to the denomination through Home Mission effort and support.

It Is a Base of Supply.

- A number of illustrations can be given of Home Missions that have become self-supporting and have done and are doing large things for the extension of the kingdom. Here is a typical instance: Buffalo, New York, First

Church, was on our appropriation list for thirteen years when it became self-supporting. From this church have gone out seven preachers. It has started three city missions in Buffalo, which are now receiving support from our board. It supported Mr. and Mrs. Hal Smith in Africa for several years, and is now supporting Mrs. Grace Evans.

Chapter 11. Church Erection—\$400,000.

1. New Church Buildings—127.
2. Remodeled Church Buildings—8.
3. Parsonages—83.

TALKING POINTS.

I. Church Erection is vital to the growth of the church.

The Church Erection Society is the only agency the United Brethren has for aiding young and struggling congregations in securing for themselves a church home. Unless such aid can come to such congregations, many will perish. Denominational extension can be carried on only to a very limited extent without the help of Church Erection.

II. How Church Erection aid is extended.

The Church Erection Society extends aid to congregations in two ways: 1 by purchasing and donating lots for a location; 2 by extending loans of money with which to build a church, said loans to be without interest to the young congregation.

III. How the funds are used.

The funds secured in the United Enlistment financial campaign will be permanent funds. This money is loaned out with the provision that it shall be repaid during a period of five years or such period as may be agreed upon, then when it is paid back it is loaned out to another church under the same conditions, and thus it continues forever on its ministry of blessing. Loans are made on first mortgage or equally good security. A gift of \$5,000 will help build twenty churches in twenty years and will do \$36,000 worth of church building in that time. That means that the \$5,000 gift will multiply itself more than seven times in the short period of twenty years. What would an investment of \$100,000 do for God and the church in the next 100 years?

IV. Glorious Spiritual Results of Church Erection.

It cannot be known definitely, but it is estimated by those competent to judge that as many as 150,000 of our Sunday-school pupils are found in the schools worshipping in churches aided by Church Erection. By the same standards of judgment as many as 100,000 of our church membership are in churches aided by Church Erection. Here is how it works: Recently the Church Erection Society went into Ft. Wayne, Indiana, and purchased a lot and then proceeded to build a temporary church and furnish it with pulpit, pews, piano, etc., and in less than three months there was a church membership of 100 and a large, growing Sunday school. There were 107 in Sunday school the very first Sunday. At about the same time a good location was selected at Rockford and the Church Erection Society bore all expenses for a good temporary chapel and furnishing it and in less than three months the church membership had passed the 100 mark and still going. There are perhaps 100 opportunities as good as either of these now waiting the United Brethren Church, but they cannot be entered without the aid of Church Erection.

V. Great Financial Returns from Church Erection Investments.

The total valuation of our church houses is now \$15,433,558 and the valuation placed on the churches aided in their construction by Church Erection is \$4,631,600; that is, nearly one-third of our total valuation of church houses is placed on the buildings aided by Church Erection.

The United Brethren Church has 3,364 church houses and Church Erection aided in the construction of 640 of them; that means that one church out of every five in the United Brethren Church has been aided by Church Erection.

The Church Erection Society has loaned \$791,573 during the fifty years of its history. These loans have aided in the construction of 640 church houses worth \$4,631,600. In other words the United Brethren Church has received back **Six Dollars'** worth of property for every dollar it has loaned.

The total contributions to the cause of Church Erection aggregate \$300,000. This has been loaned and reloaned until it has produced loans aggregating \$791,573, and secured church property valued at \$4,631,600; in other words the United Brethren Church has received back \$15 worth of property for every dollar it has given to Church Erection. It would be hard to duplicate these investments.

VI. Opportunities for Inviting Investments.

1. A Name Fund is a splendid investment. Under this plan the Church Erection Society will receive gifts in amount of \$5,000 and more and such funds can be named after some loved one and the society agrees to keep a separate account of such funds and make annual reports of the same to the board. A gift of \$5,000 to a fund of this kind will do endless good.

2. Persons who may not be able to name a special fund, may wish to make a gift towards the erection of a humble church house in some needy section of our frontier field. A gift of \$1,000 or \$1,500 will make it possible to build a neat chapel in some such place and this church will bear such name as the donor may desire. The memory of loved ones may thus be perpetuated.

3. Our Trinity congregation in Detroit which has a most wonderful opportunity of development greatly needs a fine church. A gift of \$10,000 will make such a church possible and the church will be named as donor desires.

4. We have unusual opportunities at Billings and Great Falls, Montana. Help is greatly needed. Gifts of \$10,000 will be received for memorial churches.

5. We need a great plant at Denver, Colorado. We must have it. Who will give \$25,000 to help build a \$75,000 church in Denver and name the church?

6. Stockton, California, is one of our most flourishing missions on the Pacific Coast. They need right now a \$60,000 new building. Twenty thousand dollars will name this church.



Chapter 12.

Sunday School and Brotherhood—\$75,000.

General Fund.....	\$17,500 per Year
Centennial Fund.....	20,000 per Year
Total	\$37,500 per Year or \$75,000 for Two Years.

HOW THE MONEY WILL BE USED.

- a. Promotion and supervision of Religious Education through churches by general workers.
- b. Headquarters expenses. (Clerical help, postage, etc.)
- c. District and Conference Promotion Work.
- d. Extension Work. (Founding new schools, mission schools, distributing literature, etc.)
- e. Special Promotion Needs.
 - (1) Teacher Training.
 - (2) Daily Vacation Bible Schools.
 - (3) Week Day Instruction.
 - (4) Schools of Methods, Summer Assemblies, Conferences, etc.
 - (5) Missionary Education.
 - (6) Social Service Education.
 - (7) Sunday-school Work for New Americans.
 - (8) Promotion, Printing, Publicity, and Other Needs.
 - (9) Brotherhood Work.

TALKING POINTS.

1. Based on Survey.

Deals With the Whole Life.

It deals with the little child, is concerned for the youth and interests itself in the adult. It looks after the four-fold development of the individual on the basis of the teachings of Christ.

Greatest Agency of the Church.

1. The greatest Religious Education agency. 2. The greatest Evangelizing agency. 3. The greatest Socializing agency. 4. The greatest Training agency.

Foundation of Home Missions.

Our Home Mission churches begin by organizing a Sunday school. The Sunday-school Board furnishes free literature for three months or more without charge.

Related to Our Colleges.

From our Sunday schools come the Christian young people who attend our colleges in preparation for religious and other lines of leadership.

Closely Allied to the Home.

The religious work of the Sunday school supplements the instruction received in the home, and often furnishes the only religious instruction and training that the child receives.

Christian Citizenship Maker.

Nearly all of the great national and world leaders come from the Sunday school, and our Christian leaders in civic righteousness are largely its product.

2. Gleaned from Interchurch Movement.

"To educate the reason without educating the desire is like placing a repeating rifle in the hands of the savage." —Herbert Spencer.

"Every scholar is something added to the riches of the commonwealth." —John Knox.

"To-day industrial conditions favor the college man. Old crudities are disappearing; science is dethroning chance. Business is conducted on so vast a scale that the broadening effects of higher education write a large figure." —Charles M. Schwab.

"The right instruction of youth is something in which Christ and all the world is concerned." —Luther.

"The small Christian college is the hope of America."

"Character is essential to statesmanship, and these colleges are vital factors in the development of sterling character." —James J. Hill.

Our Largest Army.

We have an army of illiterates, bigger than the army we raised for the Great War. Five and a half million people in America are unable to read or write the English language. Imagine this army marching past the White House, two abreast, three feet apart, at a rate of twenty-four miles a day. For two solid months the President would have to stand as our army of illiterates marched by. Of such an army no nation would be proud. Illiteracy has sometimes gone unchallenged in an autocracy. In a democracy it is a reproach and a menace. The selective draft uncovered this defect in our national life. The Christian Church insists there should be a system of education to meet the needs of every child and every adult citizen, and is back of the Smith-Towner Bill which would increase the Federal government's oversight of the educational system, and give to the Secretary of Education a Cabinet portfolio.

Religion and Schools.

Religious influence was an important factor in the origin and development of America's institutions of higher education. Even to-day a majority of these institutions are related to or affiliated with Protestant churches. The tax-supported institutions as well as the others welcome the survey and the help that will come from it. State University authorities are asking the churches to assist them in their task of dealing with the youth of the land.

The Young Idea — and Promiscuous Shooting.

Germany acted on the words of Humboldt: "Whatever you would put into the state you must put into the schools," and the world was rocked by the effect of this persistent instilling of a certain idea.

Spiritualizing Education.

"If the public schools hadn't been teaching ideals of honor, justice and liberty, the President couldn't have called out an army. For there is no social solidarity without a common attitude of mind.

"Now the Interchurch World Movement proposes to make for the American people a program of education that shall assure to every child that receives secular education from the state, the spiritualizing of his ideals."

A Contrast.

For secular education the United States government is spending about \$28.00 a year per pupil in the elementary and high schools.

For religious education the Protestant churches are spending on the same pupil less than 48 cents a year.

Saddest Page.

"The saddest page in the Christian church is the neglect of the spiritual culture of the child in our homes."

One Pencil a Year.

Members of Protestant churches give the cost of one lead pencil as their per capita annual contribution to Sunday-school work and religious education.

Never Heard Grace at Table.

Since public schools give no definite religious instruction, children get none whatever in home and the church. Both home and church have fallen down on their jobs. Twenty million children have never heard grace at table or family prayers, and receive no formal training in religion in church or Sunday School.

Do You Know That—

There are 50,000,000 nominally Protestant but actually unchurched people in the United States.

There are 27,000,000 Protestant boys and girls not affil-

iated with any particular Sunday school, as compared with 16,000,000 who do not attend regularly.

The 1,600,000 Jewish children in the United States receive an average of 335 hours of religious education annually; the 8,000,000 Roman Catholic children receive 200 hours of religious education annually; but the Protestant children receive an average of only 24 hours of religious education annually.

OUR EVANGELISTIC PROGRAM.

Goal—One-fifth of the total membership reported at the last annual conference added to the Church, or 70,000 new members.

Preparation and Organization—Hold cottage prayer-meetings. Make complete list of all prospective members. Divide local church into units or groups—lay teams. Enlistment of all agencies or societies of the church as a unit. Aim to reach every person and social group in the community. Line up with other churches in the community where united campaign is thought best. Leave nothing undone. Expect victory.

METHODS OF EVANGELISM.

1. **Prayer.** There can be no true revival unless born of prayer. Pentecost was the result of united prayer, united expectation and united action. If every true United Brethren will make out his prayer list and pray continually, earnestly, and specifically from now until Easter, the victory is won.

2. **Personal Evangelism.** Victory depends largely upon personal work. Let every pastor, church official, Ladies' Aid, Women's Missionary, Otterbein Guild, Sunday School, Christian Endeavor, Organized Class, and Brotherhood worker actually approach some one on the prospective list. Take time and pains to lead some one to a definite decision for Christ. This approach may be supplemented by a very kind, personal letter.

3. **Decision Day in the Sunday School.** Here parents and teachers have a wonderful opportunity to help gather the results of the past year's work in Bible instruction. No pastor can afford to allow this opportunity to pass by.

4. **The Pastor's Class for Young People.** There may be only a few young people, but preparing our youth for church membership is a glorious privilege and should never be neglected. Teaching is essential and is following Christ's command.

5. **Special Evangelistic Services.** The church should set apart a special period for evangelistic service.

Chapter 13.
Christian Endeavor—\$16,000.

1. For travel, Board meetings, etc.	\$ 500.00
2. For Convention work	500.00
3. For field work	350.00
4. For printing and supplies.....	1,000.00
5. For postage, telephone, etc.	500.00
6. For buying literature	300.00
7. For promoting Life Service	400.00
8. For promoting Tithing and Quiet Hour.....	400.00
9. For salary and miscellaneous.....	2,500.00
10. For clerical help	1,500.00
11. For office rent	81.25

CHRISTIAN ENDEAVOR GOALS.

1. A 25 per cent. Net Increase in Societies and Membership.
2. Students in Personal Efficiency in Every Society.
3. Seven Thousand New Comrades of the Quiet Hour.
4. Five Thousand New Tithers.
5. Five Hundred New Life Work Recruits.

Spiritual Training of the Future Church.

Some facts to show that Christian Endeavor is a paying investment for the United Brethren Church.

FACT ONE: The Young People's Society is a "Membership Feeder" of the church. When the "membership feeders" decline the membership of the church follows with a decline.

This is what has taken place in recent years.

For a church to continue to grow requires the Christian Endeavor Society or some other equally adequate organization to care for its youth.

FACT TWO: Christian Endeavor helps discover and train church leadership. William Shaw, retiring general secretary of the United Society of Christian Endeavor, after 36 years of observation says: "Men and women who rank as leaders in the great forward movements of the churches during the last 25 years have repeatedly declared that it was in Christian Endeavor that they saw the vision and received the discipline that prepared them for the greater tasks of later years." He names a dozen men of national reputation who are in the above class—among them Daniel Poling, Fred B. Smith, and S. Earl Taylor, secretary of the Interchurch World Movement.

As we look over our United Brethren list of conference superintendents who have been presidents of our Confer-

ence Christian Endeavor Unions we find the names of A. R. Clippinger, S. C. Enek, M. R. Ballinger, R. A. Smith, S. S. Showers, M. L. Roby and F. M. Testerman.

FACT THREE: A church not equipped with Senior, Intermediate, and Junior Christian Endeavor societies is not giving adequate religious education to its youth.

The Government spends \$24.00 a year for the secular education of our boys and girls in the grade schools. We spend 48 cents a year for the religious training of the same boys and girls.

Most Wonderful Event of Her Life.

During a conversation last summer a young lady said to Secretary Deever, "I can never be the same girl again. This is the most wonderful event of my life."

Each summer about 4,000 young people in our Church pass through this same experience in our Young People's Conventions. With more funds our conventions can be made to reach 8,000 young people each year instead of 4,000.

Christian Endeavor Enlists and Develops Tithers.

The United Enlistment Movement reports 13,247 tithers. At the Christian Endeavor conventions last summer 4,760 tithers were reported — before the Enlistment Movement's campaign for tithers began. It is a safe assertion that there are 1,863 new Endeavor tithers since the conventions. This means that fully one-half of the tithers of the Church are Endeavorers. This is a strong testimony in behalf of the essential usefulness of Christian Endeavor.

Christian Endeavor Enlists Life Work Recruits.

The Young People's Department has led out in the glorious work of challenging our young people to fully surrender to the will of God for their life work. Our colleges have the largest number of students preparing for the ministry, missions, etc., that they have ever had. But we will need many more than are now in sight to fill our pulpits and do our missionary work. A hundred vacant pulpits in the Church this moment. Do you wish to support this important work? You can find no better investment.

Chapter 14.

Bonebrake Theological Seminary—\$325,000.

1. Scholarships—\$75,000.
2. Buildings and endowments—\$250,000.

The Bonebrake Theological Seminary, the one school for the theological training of ministers in the United Brethren Church, had its beginning in an action of the General Conference at Lebanon, Pennsylvania, May, 1869, when the following resolution was adopted:

"Resolved, That the Board of Education be instructed to devise and adopt a plan for the founding of a biblical institute to be under the control of the General Conference; and said Board is hereby instructed and empowered to take measures to raise funds and locate said institution, and to proceed with its establishment as soon as practicable."

On October 11, 1871, in the Summit Street United Brethren Church, Dayton, Ohio, the Seminary opened its doors to admit the first class which numbered eleven students, eight of whom were graduated three years later. With the exception of one year (1876) a class has been graduated each year until the present. The total number of graduates from 1874 to 1919 is 533. Fully as many more have been in attendance for partial courses and have gone out in the work of the Church to perpetuate the teachings and the spirit of this school of prophets.

Statistical Statement.

In the field of religious activity 428 graduates have entered the following lines of work:

Ministry	313
Evangelism	4
Home Missions	20
Teachers in Home Missions Schools	4
Foreign Missions	22
Teachers in Foreign Mission Schools	14
Professors in Theological Seminaries	5
Professors in Religious Subjects in College	1
Y. M. C. A. Work	1
Religious Journalism	4
Denominational Administration	7
Others	33
 Total	 428

In the field of Education ten graduates have entered the following lines of activity:

College Presidents	4
College or University Teachers	5
Other Teachers	1
Total.....	10

Of the remaining number, twelve entered upon other professions, twenty-one are unemployed or their occupation is unknown, and sixty-two have died.

Parents the Biggest Stumbling Block.

Half of our missionaries had to overcome parental opposition. The ambitions of parents for their children run along the lines of financial or some sort of material success. In the case of missionary work the thought of years of separation bulks large. Should not a parent be willing to co-operate in discovering God's plan for his child's life? To miss this plan is life's greatest tragedy.

One-Half.

Thousands who gave themselves without stint during the war are now indulging in selfish ease, but with half the world sending forth a Macedonian call, this is no time to sit in the easy chair.

One-half the world has no Teachers.

One-half the world has no Doctors.

One-half the world has no Bible.

One-half the world has no Christ.

The church is short about 5,000 missionaries in the foreign field. Interchurch leaders estimate that 100,000 new paid religious workers will be needed in the next few years.

One Doctor to 3,000,000.

In one section in Africa there is one doctor for 3,000,000 persons.

Christ's Law of Burdens.

"Bear ye one another's burdens, and so fulfil the law of Christ."

There are three possible attitudes to take toward the world's burdens. The old order was based on the principle of getting others to bear your burden. This was the principle of Monarchy—society a pyramid; the King on top, bearing down on all the rest, all the rest supporting him, and every one wishing he were king and so be supported by the rest. The second attitude is that of indifference—every man bearing his own burden and refusing to interest himself with the burden of another. The third attitude, Christ's way—every man trying to

lift the burden from others. This is the law of Christ, which each one of us is to help fulfill.

When Decisions Are Made.

Out of 894 candidates for the ministry, the Southern Presbyterian Church found:

55 heard the call under 10 years;
55 heard the call between 11 and 15;
477 heard the call between 16 and 20;
228 heard the call between 21 and 25;
44 heard the call between 26 and 30;
21 heard the call between 31 and 35;
6 heard the call between 36 and 40;
5 heard the call between 41 and 45;
1 heard the call between 46 and 50.

Farms Furnish Most Ministers. Per Cent.

Homes of farmers furnish	48
Homes of ministers furnish	14
Homes of merchants furnish	11
Homes of laborers furnish	4
Homes of salesmen furnish	3
Homes of carpenters furnish	3
Homes of clerical employees furnish	3
Homes of physicians furnish	3
Homes of lawyers furnish	2
Homes of professors furnish	1
Homes of bankers furnish	1
Homes of other professions furnish	7

(From a 12-year study.)

City Church Doesn't Breed Ministers.

From investigations of 917 candidates for the ministry, it appears that—

Country churches supplied	414
Small town supplied	329
City supplied	174

Chapter 15

Colleges—\$891,000.

The Board of Education	\$ 91,000
Otterbein College	200,000
Lebanon Valley College	200,000
Indiana Central University	120,000
Kansas City University	100,000
York College	100,000
Philomath College	40,000
Shenandoah Collegiate Institute	40,000

Talking Points for the Board of Education.

The Board of Education is one of the big boards of the Church, its objectives being—

1. To create a denomination-wide interest in Christian Education and our own Church schools.
2. To strengthen our institutions of learning by securing for them better equipment and more adequate endowment.
3. To enlist larger numbers of our young people for training for Christian service and especially for the gospel ministry.

The bulk of the money granted to the Board of Education, \$75,000, is for a collegiate scholarship fund. When it is all raised and paid in, it will make it possible to give \$100 a year to forty-five of the most needy and most promising ministerial and missionary students in our colleges. Thus many a young minister will find it possible to complete his collegiate course of study, who without such help would be unable to attend college at all, or at most to take only a part of the course.

*The building up of the Church depends upon the builders. Any thoughtful person can see at a glance how this plan will help to improve and multiply the builders, and thus speed up the processes necessary to transform our thousands of members into tens of thousands and hundreds of thousands.

Talking Points for the Colleges.

In only an instance or two will any part of the money that goes to our colleges be used for debt. In the main, our institutions have been careful about incurring expense budgets that they could not meet. The General Secretary of Education has been very insistent on this point, and his influence has been exerted constantly toward this end. Hence the aggregate indebtedness of our institutions of learning at this very time is far less than for many years. In a number of instances where institutions had great debts like millstones about their necks a few years ago, they are now nearly or quite paid off, excepting York College and Philomath College. This is certainly an encouraging phase of the work.

The resources sought for our institutions in the ensuing campaign, therefore, will be used almost wholly for equipment and endowment.

The larger part of the apportionment to our educational agencies will be used for endowment. This is a matter that should have an especial appeal to our people. In the first place an institution cannot be one of standard

grade and have recognition by state boards of education, unless it has a certain amount of endowment. Hence to properly endow our institutions means to bring them up to the standard. And it must not be forgotten that there is little hope of permanency for the college which does not steadily advance and gain and hold standard rank. The sum of \$200,000 for endowment is the minimum in this particular, and a number of our institutions have not yet reached it. Of course a far larger amount of endowment is required in many of the sections of the Church in order that an institution hold its place side by side with those of other denominations.

In the second place, endowment should appeal to our people, because it is the cheapest way to support our schools. We raise money for current expense and it is expended and gone forever. We raise money for endowment and it is ours forever and constantly produces money for current expense. Let us suppose that over and above tuition fees and the educational offering from the tributary conferences, an institution needs the sum of \$12,000 in order to conduct its work for one year. We raise the \$12,000, and the bills are met. Then we have to do the same thing next year and the next year and so on for a period of, let us say, sixteen years. What have we done? We have raised and spent the sum of \$200,000 and are just where we were sixteen years ago. All this time we have been running an inferior school, and on this account have had a smaller attendance, a smaller income from tuition, and getting nowhere. Such a policy is short-sighted and suicidal. Why not rally and raise the \$200,000 now? Then it will produce the necessary \$12,000 a year, not only for one year or five years or sixteen years, but through all time to come.

In our United Brethren colleges this year there are in preparation for ministerial and missionary work the following numbers: Otterbein College 82, Lebanon Valley College 31, Indiana Central University 43, Kansas City University 22, York College 17, Shenandoah Collegiate Institute 15, Philomath College 7.

Quotations on Christian Education.

The Christian college is the West Point of Protestant Christianity.—President J. Campbell White.

Secular education is only half an education with the more important half left out.—Sir Robert Pell.

To educate reason without educating desire is like selling a repeating rifle to a savage.—Herbert Spencer.

The race may not be to the swift nor the battle to the strong, but the leadership of the world's life must be to the trained and educated men and women.—Secretary F. W. Padelford.

The churches must implant in the hearts and consciences of their members and all of our people the fundamental truth that "the soul of education is the education of the soul."—Interchurch World Survey.

The men and women who are sacrificing to make it possible to save our young people to the Church and train them for Christian leadership are sowing seed in the most fertile soil.—President I. J. Good.

The secret of an advancing church, the assurance of a stable government, the hope of an abiding civilization is a consecrated and well-trained leadership. For this sort of leadership we must look to the Christian college.—Secretary Wm. E. Schell.

The Christian college stands for the physical, mental and moral development of its students. What does this mean for the church? It means trained and cultured young men and women sent out to bless the church and the world.—President G. D. Gossard.

Christian education is a necessity of the church and the Kingdom of God. America cannot be saved without it, and the Christian college must have the support that will enable it to do its part worthily in a day when only the best will suffice.—Chancellor A. N. Ward.

Christianity is functioning to-day in world leadership as never before, and this means that the church must promote education under Christian control as never in all history. We must multiply our student body by at least five, and do it at once.—Bishop W. M. Bell.

No benefaction is more far-reaching or lasting than one that furnishes a sound training to men and women. It gives men what they most need and sends them to the ends of the earth. One who plans and helps a Christian school is providing for the training of men and women who cheer and elevate society.—President L. L. Epley.

Why should all the denominations, large and small, take the pains and expend the means to build and maintain institutions of learning, unless they were regarded as fundamental? The United Brethren Church might as well close its doors and go out of business as to eliminate its college and seminary work.—President J. P. Landis.

We rightly look to our colleges and theological seminary for safe, proper, and efficient denominational leadership.

As a Church we must educate our youth and train them for Christian service or perish. Let it be known and proclaimed that Christian education is the hope and promise of the present and future church.—Bishop G. M. Mathews.

Thousands of new missionaries and ministers, leaders in religious education and other forms of church work, will be needed in the next years. Besides, a better and a different type will be needed. These conditions impose upon the church a new obligation and opportunity to call out and to educate these young people for their task.—President W. G. Clippinger.

Questions of the young seeker after truth must be answered. The dangers of a shipwreck are many and the studying and guiding mind of a strong Christian teacher is of incalculable value. Moreover, the church cannot possibly hope to raise up an adequate force of lay and ministerial leaders for her work unless her institutions of learning are supported with enthusiasm and liberality.

—Bishop H. H. Fout.

The Christian college has only one mission—to prepare young men and women for successful leadership, for successful workmanship in the varying field of life's activities. And so long as qualification of mind and heart is essential to success in any and every field of Christian activity, so long the Christian college will fill a place in society and in the church that no other force or institution can fill.—Bishop C. J. Kephart.

When we grasp the far-reaching influence of Christian education we cannot be indifferent to its claims. In the past many have not taken the task seriously, but the time is at hand for us to achieve results commensurable with our ability as a great and growing people. With clarified vision we see the challenge which our opportunities are bringing to us. Christian education is vitally connected with everything which concerns the United Brethren program in Christendom.—Bishop Wm. H. Washinger.

Shenandoah Collegiate Institute has been the means of helping hundreds of young people to a start in the great field of education. Its object is to help those who aspire to make a success of life. It appeals to all sections, has students from more than twenty States, and holds the record as having the largest number of Bible students of any school in the State of Virginia.—Pres. J. H. Ruebush.

Chapter 16.

Ministerial Support and Relief—\$400,000.

The United Enlistment Movement seeks among other goals the endowment of a fund for preachers' aid. One-tenth of the total askings is for this worthy cause and no one will say it is too much or even that it is adequate to meet the need. The church facing such facts as the following will determine that at least this minimum relief fund shall be raised for her worthy ministers who have grown old or have become disabled in her service. The aim for ministerial support henceforth must be adequate salary while in the work, and a retiring pension at old age. The church's greatest asset is the sacrificial service of its ministers. Therefore it behooves the church not to starve her preachers who have left all to represent Christ on earth to a sin-cursed world.

Industrial corporations have out-stripped the church in this matter of justice to faithful servants. Increasingly commercial, industrial public service and other institutions are adopting pension plans. Figuring six of these on a basis of thirty-five years of service and an average salary of \$2,000 for the last ten years of service, the pensions allowed would be as follows:

Pennsylvania Railroad	\$ 700.00 a year
International Harvester Co.....	875.00 a year
Standard Oil Co.....	1,400.00 a year
American Telegraph & Telephone Co.....	1,400.00 a year
First National Bank, Chicago	1,400.00 a year
Carnegie Foundation	1,400.00 a year

Average Pension for six Corporations....\$1,196.00 a year

On the same basis of thirty-five years of service and an average salary of \$2,000.00 for ten years, preceding retirement, six of the leading denominations who have done the most for their retired ministers would pay the following pensions:

One would average	\$875.00 a year
Three would average	500.00 a year
One would average	470.00 a year
One would average	350.00 a year

Average Pension for six denominations\$533.00 a year

It should be noted that this pension would be on an assumed salary of \$2,000.00 for ten years preceding retirement. That the actual average pensions would be far less than \$533.00 can be seen from the following table of sal-

aries paid in the United States by seventeen denominations in 1918, which is much more than the average for the past ten years.

Ministers in Seventeen Denominations	United Brethren Ministers	Salary Received
2,653	297	Less than \$500.00
7,299	553	\$500.00 to 1,000.00
7,256	548	1,000.00 to 1,500.00
2,433	116	1,500.00 to 2,000.00
1,012	15	2,000.00 to 2,500.00
485	5	2,500.00 to 3,000.00
285	0	3,000.00 to 4,000.00
84	0	4,000.00 to 5,000.00
71	0	Over 5,000.00

The United Enlistment Movement is asking the Church for \$400,000 in two years for ministerial relief. This is only 59c a member per year or 5c a month. Surely there can be no quibbling about this amount unless the Church should cry out against its insufficiency.

MINISTERIAL RELIEF.

Church Relief.

How would it do to call this church relief instead of ministerial relief? It is a bad bargain for the church when it underpays its ministry, just as it would be poor economy for a farmer to underfeed his stock, or for a manufacturer to provide insufficient care for his motor trucks. The church doesn't get the best thinking or the best leadership out of a minister haunted by unpaid bills, fear of the rainy day, and daily sight of wife and children deprived of common necessities. Ministerial relief is also church relief.

Why Ministers Quit.

"If I were pastor of a church and my salary had not been raised since the war, I would quit." So says a Baptist preacher. And they are quitting, just as teachers are quitting, not because they want to quit or because they have ceased to love their chosen vocation, but because they can't look the butcher and grocer in the face on the salaries paid.

Turn the Tables.

Instead of pleading that ministers be better paid, how would it do to turn the batteries the other way, and ask the church what it can say in its own defense for paying pastors less than they earn? An industrial corporation is roundly condemned if it pays its employees less than a

living wage. What, then, shall be said of the Christian corporation, still paying the salary of five years ago, with a dollar that is worth only sixty per cent. of its former value?

It Can't Be Done.

A minister must have three things: a college education, a library, and a Prince Albert coat. A wife is a decided asset, and children are desirable. How can he get and keep these necessities on the salary which he receives?"

Salaries in Terms of Automobiles.

In one of our great Protestant denominations more than half the pastors receive salaries less than the first cost and a year's running expenses and upkeep of a family "Ford." There are about 1,200 others whose total income might provide an "Overland" and 200 additional pastors whose salaries are so sumptuous that if their family expenses were endowed and they kept a careful eye on the speedometer they might possibly operate a "Buick." There are also 100 pastors who might buy and store and starve on a "Pierce-Arrow."

Corporations Excel Churches.

Industry has adopted old age pensions on the principle that it should bear the life costs of those who give to it the productive years of their service. The Government, the schools, municipalities have fallen into line, and the church comes in at the end of the procession.

Pensions.

Pennsylvania Railroad.....	\$700	Church A..	\$875
International Harvester Co.....	875	Church B..	500
Standard Oil Company.....	1,400	Church C..	500
American Telephone & Telegraph	1,400	Church D..	500
First National Bank, Chicago.....	1,400	Church E..	470
Carnegie Foundation	1,400	Church F..	350
<hr/>		<hr/>	
Average Pension.....	\$1,196	Avr. Pension	\$533

The Churches Pay the Penalty.

From its policy of an underpaid ministry the church has been the worst sufferer. In one denomination 1,624 more untrained preachers were used as supplies in 1918 than in 1898. In another, out of 986 ministers only 476 gave their full time to ministerial work. An inquiry covering 3,500 ministers of one denomination showed 50 per cent. without college education, while not one in four had both college and seminary degrees. Untrained or part-time ministers can't give the church a winning leadership in this critical time.

Poor Economy.

The church protects part of her assets—her buildings—by insurance, but fails to insure her largest asset, her ministry, against disability and old age, with resultant loss of efficiency, power, and service.

PART FOUR. GENERAL INFORMATION.

Chapter 17.

Budget and Appropriation.

Budget for Two Years.

The Board of Administration approved of the following budget for two years:

Foreign Missions	\$694,000
Home Missions	389,000
Church Erection	400,000
Preachers' Aid	400,000
Sunday-school Board of Control.....	35,000
Sunday-school Centennial	40,000
Young People's Work.....	16,000
Evangelism	20,000
Annual Conference Budgets.....	550,000
Board of Education.....	16,000
College Scholarship Funds.....	75,000
Seminary	250,000
Seminary Scholarship Fund.....	75,000
Otterbein College	200,000
Lebanon Valley College.....	200,000
Indiana Central University.....	120,000
Kansas City University.....	100,000
York College	100,000
Philomath College	40,000
Shenandoah Collegiate Institute.....	40,000
Board of Adm., Bishops' Salaries, and General Church Treasurer	50,000
Campaign Expenses	165,000
General Conference Expenses.....	25,000
Total.....	\$4,000,000

Apportionment of \$4,000,000 to the Annual Conferences—
The Two-Year Budget.

Allegheny	\$342,152
California	44,773
Colorado	23,165
Columbia River	16,687
East Ohio	193,854
East Pennsylvania	362,624
Erie	103,992
Florida	2,332
Illinois	261,650
Indiana	101,159
Iowa	152,669
Kansas	227,535
Louisiana	5,078
Miami	244,117
Michigan	43,092
Minnesota	21,679
Missouri	41,488
Montana	12,320
Nebraska	107,415
New Mexico	3,857
Ohio German	29,915
Oklahoma	37,609
Oregon	30,719
Pennsylvania	292,263
St. Joseph	261,681
Sandusky	277,619
Southeast Ohio	174,840
Tennessee	25,382
Virginia	136,515
West Virginia	169,418
White River	215,202
Wisconsin	37,199
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Total	\$4,000,000

Chapter 18.

How the Apportionment Was Made.

The Basis of Apportioning the Four Million Dollar Budget.

A goal of \$4,000,000 has been fixed by the Board of Administration for the benevolences of the United Brethren Church for the next two years. Subscriptions will be taken on a two-year basis. A special committee appointed to work out an equitable basis for the apportioning of this sum to the annual conferences and local churches recommended the following which was adopted by the Board:

"The basis of allotment to the annual conferences shall be on the equal one-fourth ($\frac{1}{4}$) basis of:

- (a) Membership.
- (b) Pastors' salaries, including parsonage rent.
- (c) General Benevolences for the year 1919, plus the average of the conference benevolences for the years 1917, 1918, 1919.
- (d) Net value of church property, exclusive of church parsonages."

It is evident that distribution on basis of membership alone, while exactly equal for every member as regards amount, would not be equal in the light of the ability to pay, which varies a great deal. Also if the distribution were made only on the basis of what previously had been given to general benevolences it would not be equitable, since churches and conferences have varied in their support to the budget. A church or conference that paid a full budget would be penalized for its good work since it would get a correspondingly large share of the big budget. The four items finally selected prove to be equalizing factors and a distribution made on this basis will be fair and just as it relates to numerical strength and giving ability. One-fourth only is distributed on the basis of membership while three-fourths is allotted on the basis of the past giving of a conference or church.

A question might arise as to why the conferences are averaged for 1917-18-19, while the general benevolences are taken for 1919. The answer is, that the conference benevolence budget, being rather stable and likewise the support to same being generally uniform, an average for the three years would give a fair estimate of the contributions to these interests. When one looks at the General Benevolence Budget, however, he finds that it is only the last year that the churches and conferences have generally

reached somewhat near the goal that was set for them. Some churches were rather backward in assuming their part of this budget in the past years. If one would average the contributions to the general benevolence budget for the past three years one would again penalize the faithful congregations which have been raising their quotas in full or nearly so.

To find now the amount to be distributed to each annual conference or to a local church we ascertain the figures that represent each of the four items as used in the basis of allotment. These items are multiplied by their respective decimals as shown below. The decimals were ascertained as follows. For membership we divide the total membership of the church in the United States, which is 339,680, into \$1,000,000 or the fourth part of the entire budget. This gives the decimal 2.9439. The decimal for salary and parsonage rent is found by taking the total paid last year for this item, which was \$1,395,425 and ascertaining what part of a million dollars each church or conference is to pay for every dollar of salary plus rent paid. Dividing 1,000,000 by \$1,395,425 we get the decimal .71662.

The decimal for benevolences is found by adding to the amount paid for general benevolences last year, 1919, the average paid for conference benevolences for 1917, 1918, and 1919. This equals \$351,696 and is divided into 1,000,000, giving the decimal 2.8433.

The last decimal is for church property. The net value of church property last year was \$13,991,383. Dividing 1,000,000 by that number, our decimal is .071472.

Taking for example California, it figures out as follows:

Membership	2,284 x 2.9439	—\$ 6,724
Salary plus rent.....	19,559 x .71662	— 14.016
Benevolences	3,511 x 2.8433	— 9,983
Property	196,571 x .071472	— 14,050
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Total apportionment of \$4,000,000 for two years.....		\$44,773.00

Chapter 19.

Red Letter Days.

1. March 28—Decision Day.

(See Chapter 21—Suggestions for Sunday School Leaders.)

2. April 4—Ingathering Day.

Topic—“Why Unite With the Church.”

Text—**Acts 2:47**—“And the Lord added to the church daily such as should be saved.”

Introduction—Define the term ‘Church’ and describe the scene at Pentecost, and the spirit of Evangelism that followed as indicated in the text.

1. It affords the greatest means for the development of Christian life and character.

2. It furnishes the highest form of Christian social fellowship. (Men and women of all walks of life in the church group.)

3. It gives spiritual uplift through public worship and other means of grace.

4. It gives one a vision and great concern for the great things of God at home and abroad. It makes one altruistic.

5. It is God’s plan for helping every Christian. It provides a church home. A Christian cannot live without it.

6. Requirements for Church membership.

(1) The acceptance of Jesus Christ as one’s personal Savior; (2) A willingness to use the means the Church offers for Christian development; (3) A willingness to abide by the rules of the Church; (4) A loyal and liberal support of the Church; (5) A deep concern for others.

—C. W. B.

3. April 11—The Church Finding Her Task.

THE TASK OF THE CHURCH.

- A. America must be made truly Christian.
 - I. Every nook and corner has its right to Christ.
 - a. The City.
 - 1. The wealthy, moral person.
 - 2. The poor and open sinner.
 - 3. The foreigner.
 - 4. The indifferent.
 - b. The well-established rural communities.
 - c. The frontier.
 - 1. In farming districts.
 - 2. In new towns.
 - d. Mining communities.
 - e. Logging camps.
 - f. Indian reservations.
 - g. Spanish-speaking territory.
 - h. The negro of the South.
 - i. The mountain districts.
 - II. Every human being has a right to Christ.
 - a. The child in our midst.
 - b. Youth.
 - c. Maturity.
 - d. The aged.
 - B. What America needs the whole world needs.
 - I. China is a country of cities—a village may have 500,000.
 - II. The degraded womanhood of India begs for Christ's restoring power.
 - III. Ignorant, superstitious, vile Africa begs not to have to become worse under Mohammedanism.
 - IV. Europe pleads for peace—and Christ is the only way.
 - V. Educated, cultured Latin America begs for the realities of life.
 - C. Improving environment, adjusting social conditions have only temporary value. Unless Christ be in the hearts, effort is vain.

4. April 18—How Can the Task Be Done.

HOW CAN THIS TASK BE MET?

The church will meet its task.

- A. When the church Army is in readiness.
 - I. When we have able Leadership.
 - II. When the ranks behind the leaders are qualified.
 - a. The children in the community attending Sunday School.
 - b. The youth in the Christian Endeavor.
 - c. The entire church membership in the services of the Church.
 - III. When the Army is provided for.
 - a. In good buildings, adequately equipped.
 - b. With strong, spiritual food (again Leadership!).
 - IV. When it is getting proper exercise.
 - a. In personal work.
 - b. In consecration.
 - c. In self-sacrifice.
 - B. When it is using the resources it possesses.
 - I. In life.
 - a. The active work of the ministry must be made appealing to our young men and women.
 - b. Parents must be willing to give their children for such service.
 - II. In money.
 - a. If our present membership gave its tithe our denomination would have \$13,000,000; the United Enlistment Movement is asking for only 2,000,000 dollars.
 - III. In Prayer.
 - a. If Pastor Gossner "prayed up the walls of a hospital," what could not a church of united intercessors accomplish?
 - IV. In Faith.
 - a. Mark 11:24—"What things so ever ye desire, when ye pray, believe that ye receive them, and ye shall have them.
 - C. When the church really accepts and obeys the Christ who came that **all** might have life and have it more abundantly.

5. April 25—Launching Day.

This date will record the opening of the campaign throughout the United States. This day should be made a notable occasion. Effort should be put forth to secure the attendance at all of the church services of the distinguished men and women of the community, including public officials and others. The morning services should be special services of inspiration, prophecy, and intercession. The evening service should mark a high point of inspiration. Before the service the teams should gather for supper and reports and the result of their first reports should be given at this evening service. A large bulletin or score board should be placed at the meeting place of the teams. This board should be suitably divided so that the daily reports of each team can be reported. See Solicitor's Handbook for details. HOW TEAMS ARE TO REPORT. The report of the first day should include the maximum subscription of each member of the various teams. Nothing adds more to a team member's zeal than to put his own name on the dotted line. It means much to be able to say in these interviews, "before the members of the team asked anybody else to give, they themselves subscribe a total of dollars." The psychology is bad when a worker asks another to do what he has not been willing to do first. Workers report envelopes (Form No. 9), and teams report envelopes (Form No. 10), to be used in making the daily reports on each day. These forms and others are to be secured from the District Director or through Headquarters at 415 Otterbein Press Building, Dayton, Ohio.

6. May 2—Victory Day.

Will be the closing day of the campaign. The final report supper should be held this night previous to the evening church service, and the complete reports of the week's work made up. This can be turned into a Victory Supper and then adjourn to a Victory Service in the church for the evening. Experiences of workers in soliciting during past week.

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PART FIVE.
PROGRAM AND ADDRESSES.

Chapter 21.

Suggestions for Sunday-School Leaders. Plans for Decision Day.

Palm Sunday, March 28.

About eighty per cent. of those who come into the church on confession of faith are from the Sunday school. The United Brethren Church has not yet learned to gather its harvest. Out of 250,000 pupils in our Sunday schools who are not members of the church about 150,000 are above eight years of age, and yet last year only 11,087 were added to the Church. How long will we continue to neglect this field that is ripe unto the harvest. If each of the Sunday-school officers and teachers would win one, we would have 40,117 converts. We should aim to reach every one.

The pastor should take the lead, call officers and teachers together for counsel, plans and prayer. Take a survey of your school. Learn how many there are to win. Each teacher should know who in his class are unsaved, then visit the homes and prepare the way. Pray for each pupil by name.

When the day arrives have the program ready.

All teachers and officers present ahead of time.

Select great evangelistic church hymns and songs.

Create a devotional and deeply spiritual atmosphere.

Have each teacher prepare the way for decision in his class.

The pastor, superintendent or some strong Christian leader well known to the school should present briefly the claims of Christ for decision.

Following the decision all teachers should come with those who have decided, around the altar for dedication and consecration while a hymn of invitation is being sung. A few earnest prayers, followed by words of loving counsel will do wonders.

Get all converts to sign a covenant card with name and address.

Prepare them for church membership. Look after them carefully and teach them to practice Christian living and giving.

INGATHERING DAY.

Easter Sunday, April 4.

Easter Sunday is a nation-wide Ingathering Day, following the Decision Day on Palm Sunday and the special services of Passion Week. Many hundreds of thousands are expected to unite with the church on that glorious day. The United Brethren Church is expected to do her part. Our goal this Conference Year is one new member for every five reported in our latest Year Book, which is about 70,000. We should go beyond that number and will, if every one will do his whole duty. We call upon all Sunday School officers and teachers to do their utmost to bring the saved pupils into church fellowship. Concerted action and united prayers will bring the results.

Fifteen minutes prayer service before the Sunday-school hour.

A program in which the songs and prayers will exalt the church and her privileges.

A short heart-to-heart talk by each teacher to his class on the value of church membership.

Plan for the entire school to remain for church service. Officers and teachers taking the lead.

A combined service might prove valuable in some places.

THE CHURCH FINDS HER TASK.

Sunday, April 11.

Put up Interchurch and United Enlistment Charts where pupils can see them. Have some one give a brief, clear-cut talk on the Interchurch World Movement and the part our own denomination is expected to take in reaching her goals.

Tell briefly the chief aims of the movement, viz.:

1. Quicken the entire Church spiritually.
2. Enlisting the membership as Christian stewards.
3. The enlistment and training of our choice young people for definite Christian leadership, as ministers, missionaries, etc.
4. Asking every member and friend of the Church to pledge for benevolences (Conference and general), as largely as he possibly can so that the United Brethren Church can do its share in helping to reach the last man, woman and child for Christ and his kingdom. Tell the amount for our denomination and for our local church. Tell them that the General Sunday-school Department will share in the funds, and each one is asked to do his part.

HOW SHALL THE TASK BE DONE?

Sunday, April 18.

Meet all officers and teachers of the Sunday School and secure their pledge for service.

Have the strongest layman you can get to address the school for a few minutes on each person's part in the big financial campaign.

Make it a matter of earnest prayer and then create a hopeful atmosphere.

Have the matter presented to each young people's and adult class and select the best men and women you can get from these classes to aid in the campaign work.

See that an ample quantity of proper printed matter is secured and placed in the hands of those selected.

Make the school feel that it is a big part of the movement and that it will share in its results.

LAUNCHING DAY—THE BIG DRIVE.

Sunday, April 25.

Again call a prayer-meeting of all officers and teachers with those who have been chosen to take part in the big drive.

Have a strong Sunday-school program.

Select music that has the patriotic and conquering spirit in it.

Have some one to present the goals and plans for the big drive briefly, but with a spirit that will inspire faith, hope, and courage on the part of all who are present.

Let the outstanding note, Preparedness, be emphasized.

Urge each one to do his best by subscription and personal word and influence.

Announce the coming Sabbath as Victory Day.

VICTORY DAY.

Sunday, May 2.

Make this the greatest Visitation Day for the Sunday school you have ever had.

Send a letter to every delinquent pupil to be present.

Send invitations to those who do not attend Sunday school to be present.

All officers and teachers present before time to welcome pupils and visitors.

Sound the note of victory and joy in song and prayer, and the social atmosphere.

Enroll new pupils.

Give brief report of big campaign.

Whole school remain for church service.

Chapter 22.

W. M. A. & O. G. APRIL MEETING.

Scripture Lesson: Joshua 1:1-8.

The Interchurch World Movement—What It Is.
(See April Evangel.)

The Interchurch World Movement—A Challenge.
(See pages 86 and 87 of March Evangel and "Survey of the Surveys," in April Evangel.)

The Relation of United Brethren to the Movement.
(April Evangel.)

The Movement a Call to Prayer and Sacrificial Giving.
(April Evangel.)

(For poster use some such slogan as "Let the women help put the MOVE into the Interchurch World Movement.)

WOMEN'S ACTIVITIES.

The "Key Woman" and Her Job.

In each church a "key woman" should be selected to be the medium of communication, but every Christian woman should bear a double relationship to the Interchurch Movement and be doubly interested in its success—first, as a church member, second, as a member of a woman's missionary organization. Her program as an individual should be:

1. To maintain church and board activity.
2. To advertise loyally the advantages of the Interchurch Movement in making for economy, evangelism, and enlargement of plans.
3. To offer volunteer service to her own church and also to the Women's Activities Department of the Interchurch World Movement.
4. To pray constantly that in all plans the spiritual and the co-operative be considered of chief importance.
5. To cultivate enthusiasm for the great power that church women can exert in advertising and working through the Interchurch World Movement.

A Great Potential Force.

The Women's Activities Department is dealing with 60 per cent. of the membership of the evangelical churches. Known to all is women's magnificent service in home and foreign mission fields. In the united study of missions and in the publication of text books for interdenominational use women were pioneers, and women's boards were quick to recognize the advantages of co-operation along all lines of the Interchurch Movement.

Chapter 23.

SUGGESTED OUTLINE FOR ADDRESS.

Feeding Only Crumbs.

Scripture: Luke 16:19-21.

1. The rich man is the American Christian. He is rich in:
 - a. Material prosperity.
America has one-third the world's wealth. Land of food. Famines occur in non-Christian countries. 200,000,000 people in Asia and Africa go to bed every night with hunger unsatisfied.
 - b. Opportunities for mental development.
94.6 per cent. of population of India illiterate. 6 per cent. of population of United States illiterate. Public schools, books, magazines are products of Christianity.
 - c. Medical protection.
No medical universities in any country until Christianity goes there.
 - d. Home life.
No real homes except as product of the gospel. One girl in every eight in India married between the ages of 5 and 9.
 - e. Knowledge of Jesus as Savior.
- II. The beggar at the rich man's gate is the needy world.
 - Mohammedanism threatens Africa.
 - China plastic.
 - Japan's great spiritual need.
 - Unrest in America.
- III. The American Christian is giving only crumbs of money and life.
 - World War cost \$450,000,000.
 - Interest on that amount for one hour at 4 per cent. more money than all churches gave to missions in 1918.
 - Must have 3,400 recruits in one year if needs of world are to be met.

(The poem, "The Scorn of Job," is appropriate here.)

V. B.

ADDRESS.

Text: "Awake, awake, O Zion; put on thy beautiful garments," etc.

Introduction.

The Christian Church has never witnessed such a universal revival of interest in its God-given task as now. Thirty-four separate denominations have or are now putting on strong denominational programs for the advancement of the kingdom. Marvelous success has been achieved. Now these thirty-four denominations have united in a great co-operative movement called the Interchurch World Movement, the purpose of which is to make a most thorough study of the spiritual needs of the whole world.

The question may well be asked, what has been the cause of this general awakening among churchmen of all communions? Doubtless God's Holy Spirit is back of it all, but from the human viewpoint the following considerations have been the things that have stirred men's hearts with the importance of this day.

I. The whole world has been suddenly thrown into a highly volatile condition and mighty transformations are bound to take place in every sphere of human activity. This affords the church the great opportunity of its history. More can be accomplished now in a few years than could be accomplished in centuries of ordinary conditions. The whole world is now plastic and can be molded much as we like. The church means to strike hard for better things.

II. It is very clear that these mighty transformations cannot be safely made without a fearless application of the glorious gospel of Jesus Christ. The great world problems must be adjusted on the basis of righteousness and justice as exemplified in the Word of God. If the church is quiet now and permits the evil forces of the world a free hand, the world is bound for its final disaster. Only the church can save the day.

III. Thinking men are coming to see that unless the church is true to her Lord in this day of testing, he will have to turn to some other agency that will carry out his plans for the world. God called the Jew for a great task, and when the time came and "He came to his own and his own received him not," God could do nothing else than turn to other agencies for the expansion of his kingdom. The very existence of the church is at stake.

IV. There is strong belief on the part of churchmen that the church, as she is at present, is not prepared to do the great task God has thrust upon her.

(a) She is not prepared with that type of spiritual life which she must have if she is to conquer.

(b) She is not prepared with an adequate grip of what her task really is. John 4:35.

(c) She is not equipped with that degree of solidarity that she must have if she is to win. In unity there is strength. A single denomination is strong in proportion as she can marshal her combined resources in any task. The United Brethren Church can do for all departments of the church what they could not do for themselves simply because it is a united movement. The whole Christian church can do infinitely more when we stand together.

(d) She does not have that holy passion that must characterize her if she is to be triumphant.

V. In spite of all the difficulties and the tremendous size of our task, there is a growing belief that the church can so relate herself to her living Lord and be so filled with his glorious power that she can match unprecedented tasks with unprecedented consecration and thus hasten the day of his final triumph.

SUGGESTIONS FOR CHRISTIAN ENDEAVOR SOCIETIES.

Topics consonant with the great financial campaign on in our denomination and throughout all the churches in America, with notes and helps with detailed suggestions are published each week in the Watchword. The regular topics are given for each week, but on April 11 and 25 special alternative topics in keeping with this campaign are suggested. We recommend that societies use these special topics and also on April 18 the topic be adjusted to the special topic suggested and that on May 2 time be arranged for celebrating the victory of the campaign. This is a great opportunity for Christian Endeavor societies to render a real service to the young people and to the church by thoroughly studying the special topics given and their relation to the campaign. This will enable the young people to enter more fully into the campaign itself.

Advertise your meetings well. Secure a good attendance and make much of these special Sundays preparatory to and during the financial drive. Below we give the suggested topics and a few subjects for discussion.

April 11—The Church Facing Her Task.

Scripture Lesson—John 4:35, 36; Matt. 9:37, 38.

Topics for Discussion—The Interchurch World Movement. The United Enlistment Movement. The Central Place of the Church in a Reorganized World. Christ, the Only Hope to Save the World from Chaos. The Missionary Opportunity of the Hour.

April 18—Courage Needed To Do the Task. (The regular topic is, "When is Courage Needed?" We suggest you adapt it to this campaign as above.)

Scripture Lesson—Luke 12:4; Deut. 21:24; Esther 4:13-17.

Topics for Discussion—In What Attitude Should the Church Face Her Task? Will It Require Courage for Each Church Member to Help to Realize the Goals of the United Enlistment Movement? How Can Christian Stewardship Help the Church Face Her Task? Should Each One Help in the Financial Campaign? Explain the Organization for the Drive. What Will Happen if the Church, Lacking Courage, Fails to Face Her Task?

April 25—Launching the Drive. (Give the entire evening to the promotion of the Financial Campaign which starts to-day.)

Scripture Lesson—Luke 12:31-37.

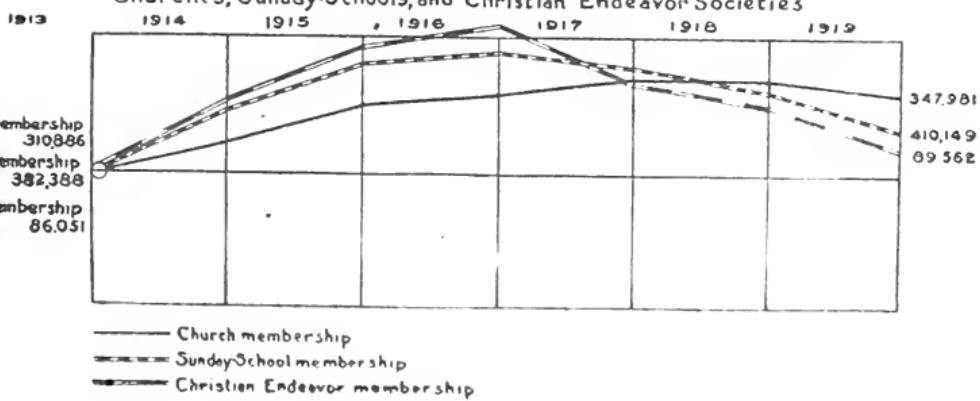
Topics for Discussion—What is the Purpose of the Financial Campaign? What is the Financial Goal of the Denomination and of Your Local Church? Explain how the Drive is to be Made. Why should the Campaign be made a Success? In Whose Strength Alone can Success Come?

May 2—Use the regular topic for this Sunday, but set aside a time for hearing the report of the success of the drive and then sing the Doxology if your church succeeded in going "over the top."

MEMBERSHIP RECORD

UNITED BRETHREN CHURCH

Churches, Sunday-Schools, and Christian Endeavor Societies



CURRENT COMMENTS ON THE MOVEMENTS.

Means Greater Respect for Protestantism.

Never before was Protestantism in a position to so thoroughly and completely command the respect of a thinking world. A sufficient amount of money to really man the Christian forces of the entire world is boldly asked for. The sums are startling. But they will be raised, for men love a worth-while challenge. Every dollar of it will be used to fight the devil and not for inter-denominational competition. The next ten years will see more actual business done for the Kingdom of God by the Protestant forces of the world than was accomplished in the last century.

Four Reasons for Success.

The success of the Interchurch World Movement will depend first, on the nearness of its ideals and plans to the program of God; second, on the spiritual emphasis and power in each department of the work; third, on the sanity, energy, and Christ-likeness of the leaders; and fourth, on the extent and heartiness of the co-operation of various sections of the Christian church. The first means right aims; the second, real power; the third, satisfactory machinery; and the fourth, the sinews of war—both men and money.

On the March.

The Protestant Church of America is on the march. The movement is called interchurch and it means a mobilization of the Christian forces with funds and the spirit to restore the commanding touch to the great mission of the church. It does not mean the wiping out of denominational lines, but it does mean in a sense, unity of command under the great Leader of the church. The awakening of the church is to be one of the things history will record of the period in which we live.

World Evangelization the Goal.

The greatest religious gathering the world has known since the early councils of the Church met at Atlantic City. Practically every Protestant evangelical denomination was represented in this great conference of the Interchurch World Movement. . . . The enterprise is exactly what its name implies. It is not a consolidation, but strictly interchurch. It is not something for America, but is world-wide in its scope, both in its personnel and in the object of its endeavor. In fact, evangelization of the whole world is the goal.

Facing the Facts.

On every side to-day accepted standards of morality, the very foundations of religion, are being assailed by those who would put in their place the evanescent pillars of vague and unwholesome reasonings. Bolshevism and a score of other "isms" denounce all that man has found best in life. The Interchurch World Movement is based on realization of these facts.

Business Efficiency in Religion.

Any big corporation run on the plan that churches have followed would have disintegrated and resolved itself back into original companies within a twelve month. Strength lies in team work and harmonious operation of every branch, and it is to the good sense of those at the head of the different religious bodies that they have awakened to the importance of unity.

Touching the Weak Spot.

Speakers at the Interchurch Conference in Boston addressed themselves to one of the weakest spots in our social and educational scheme when they commented on the comparatively small amount of time and money devoted to the furtherance of religious education among the great body of Americans of the rising generation.

Born of the Spirit.

It must not for a moment be thought that this (the Interchurch Movement), means a weakening of the spiritual force of the church. On the contrary it includes a summons to every person to awake to a realization of his full duty towards his Maker and his brethren. The Movement was conceived in a spirit of prayer. Its inspiration for spiritual brotherhood and service to all humanity came directly from the Scriptures. Plans are being made to enlist all those who desire to pray for the Movement in a great fellowship---: gathering together in His name of men and women from all continents and from many different religious bodies.

A World-Wide Revival.

A well-considered program, based on sober facts, will enlist great resources both in men and money, and the effort to carry out this program will help to strengthen the Christian foundation of American democracy and to discharge in a notable way our obligation for world evangelization. It may well be true, also, that the success of this Movement will prove to the world the essential unity of the Protestant forces in America. God grant that it may be the beginning of a world-wide revival of religion!

United Brethren Benevolent Giving

What we did -

In 1919	\$ 600,000
Per member a year	\$ 1.77
" " " Week	.03
" " " Day	.005

Or the TITHE of an
INCOME of 5¢ a Day.

What we can do -

In 1920	\$ 2,000,000
Per member a year	5.8
" " " Week	.11
" " " Day	.01

Or the TITHE of an
INCOME of 16¢ a Day

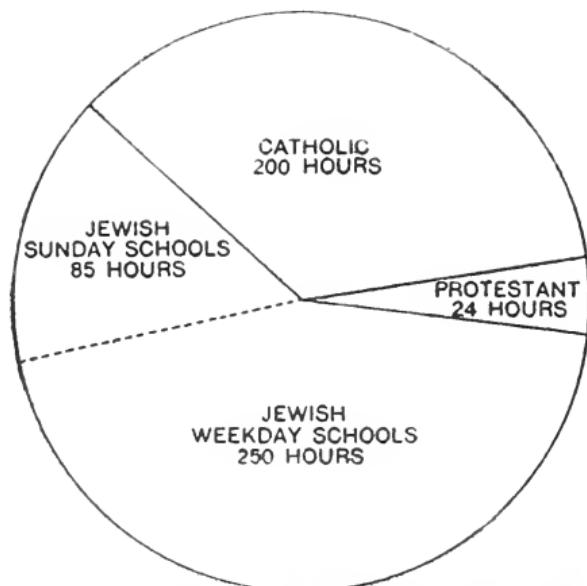
WHAT THE TITHE WOULD DO -

* The Annual TITHE of the United Brethren Church is: \$13,587.200

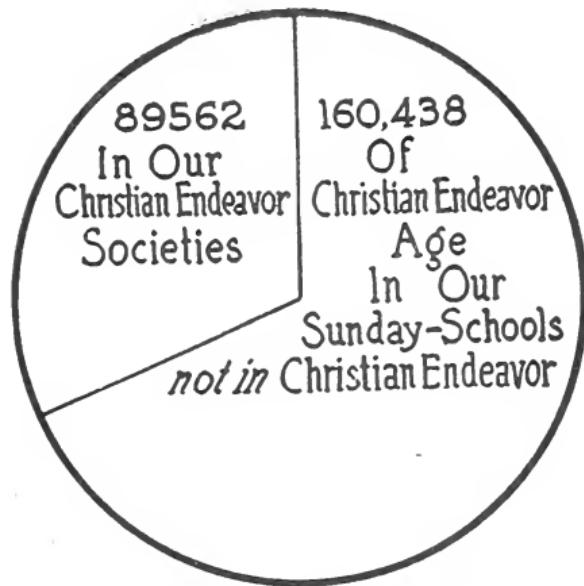
Per Member a Year	\$ 40.00
" " " Week	.77
" " " Day	.11

Or the TITHE of an INCOME of \$1.10 a Day.

* The average income per Church member is estimated at \$400. a Year, or \$1.10 a Day.



THE PROTESTANT CHURCH MUST PROVIDE MORE TIME
FOR RELIGIOUS INSTRUCTION



OPPORTUNITIES FOR CHRISTIAN ENDEAVOR
DEVELOPMENT

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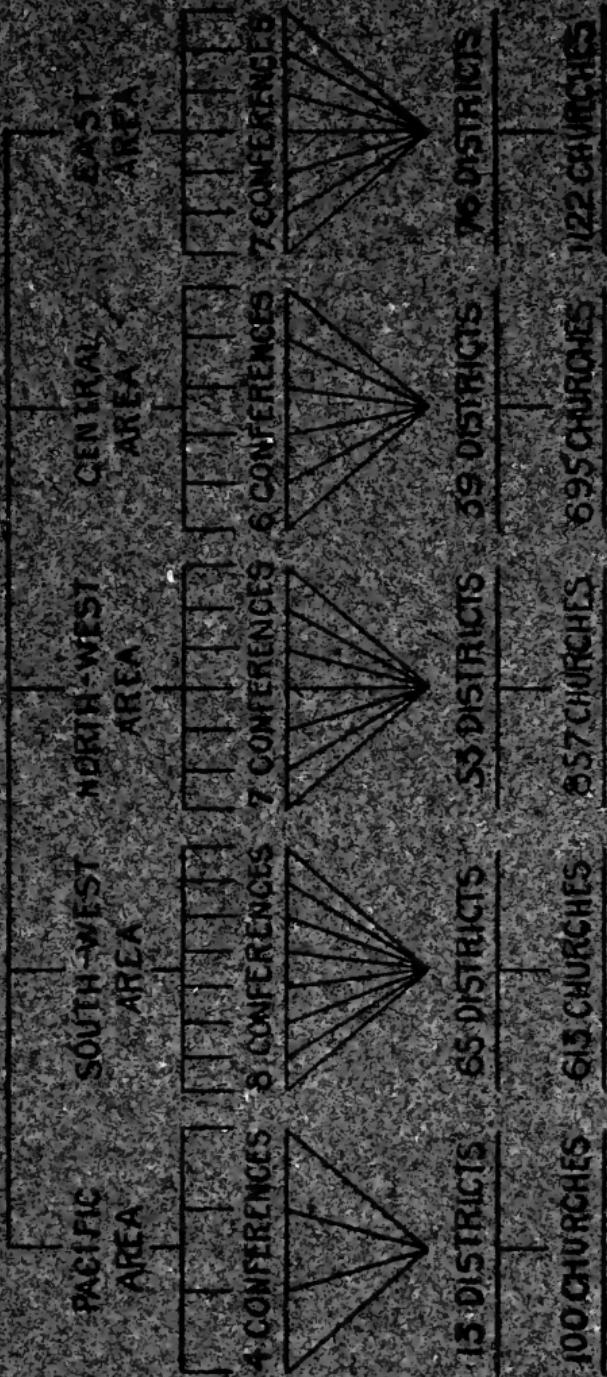
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CHURCH OF THE UNITED BRETHREN IN CHRIST

United Simultaneous Financial Campaign, \$4,000,000
April 25 to May 2

GENERAL FINANCIAL CAMPAIGN CABINET



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